" As the sun, the eye of the whole world, is not mixed up with
the unholy external objects visible to the eye, so He. the Inner-Self
of all creatures, is beyond all objects, is not mixed up with the
sorrows of the world." *(Katha).*

It Just as by a single clod of clay, all that is made of clay becomes
known, all modifications being only a name made of words, the reality
being" only clay; just as by a single nugget of gold, all that is made
of gold becomes known, all modifications being only a name made
of words, the reality being only gold ; just as by a single pair of nail-
cutters, all that is made of iron becomes known, all modifications-
being only a name made of words, the reality being only iron ; so,
the Supreme Being is the Inner-Self of all objects and creatures and
is also beyond them all, all modifications being only a name made
of words, the Reality being only Himself and which being known ^
all things are virtually known."
(Chandogya).

" That which is not revealed by the speech. That by which the-
speech is revealed. That which people cannot conceive with the under-
standing, That by which the understanding is conceived. That which
the people do not see with the eyes. That by whose power people see
visible objects. That which people do not hear with tneir ears. That
by which the ears are heard (known). That which people do not smell
with the organ of smelling. That by which the power of smelling is
led, is the Supreme Being, the Brahman."

(Kena).

"That which is shining, smaller than an atom, in which rest the worlds and their inhabitants, is the Undecaying Brahman. He is the Life, the Speech and the Sensorium. He is the Truth, the Immortal."

(Mundaka). y

" He is the One Formless Being, with His purposes* hidden, who with various purposes • creates many forms, from whom the world rises in the beginning and to whom it returns in the end." *(Svetasva-tara).*

11 Therefore, he, who knows thus, becomes calm, subdued, free from desire, enduring, composed in mind and sees the Self in himself and all things as the Self. Sin does not subdue him. He subdues sin. Sin does not consume him ; he consumes sin. He becomes free from sin, free from desire, free from doubt, a (real) Brahman This is the world of Brahman." *(Byihadaranyaka).*

Let us now go back to the testimony of Science to the God-Vision of the Rishis. From what has Oeen stated already, it follows that every fact which science can tell